



TOWARD THE MARK

***“I PRESS TOWARD THE MARK FOR THE PRIZE
OF THE HIGH CALLING OF GOD IN CHRIST JESUS.”
PHILIPPIANS 3:14***

*A MAGAZINE FOR YOUNG CHRISTIANS
OF ALL AGES*

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Dear Reader,

“Not forsaking the assembling of ourselves together, as the manner of some is...” (Heb. 10:25).

A old Christian asked a young military officer to give a few words of testimony during a young people meeting. The young people had just sung, “Like a mighty army moves the Church of God,” so when the young soldier arose he said, “You might have been able to sing that hymn some years ago without anyone challenging you, but now millions of men know exactly how an army does move. And it doesn’t operate the way a lot of you do. Suppose the military accepted the lame excuses you present as an alibi for not attending meetings. Imagine this if you can: Reveille sounds, and the squads form on parade ground. The Sergeant barks out, “Count off! One, two, three...say, number four is missing. Where’s Private Smith?’ ‘Oh,’ says a chap nearby, ‘Mr. Smith was too sleepy to get up this morning. He was out late last night and needed the rest. He said to tell you he would be with you in spirit.’ ‘That’s fine,’ says the sergeant, ‘remember me to him. But where is Brown?’ ‘Oh, he’s playing golf. He gets only one day a week for recreation, and you know how important that is.’ ‘Sure, sure,’ says the sergeant cheerfully, ‘I hope he has a good game. Where’s Robinson?’ ‘Robinson,’ explains the buddy, ‘is sorry not to greet you in person but he is entertaining guests today. Besides, he was at drill last week.’ ‘Thank you,’ says the sergeant smiling. ‘Tell him he is welcome any time he finds it convenient to drop in for drill.’ **Honestly, folks, did a conversation like that ever happen in any army? Why, if any G.I. tried to pull that stuff, he would get twenty days in the brig! Yet you hear things like that every week in church. ‘Like a mighty army!’ Why, if this church really moved like a mighty army, a lot of folks would be court-martialed within the hour!”**

Christian, read Hebrews 10:25 again and then ask yourself, “**Should I be court-martialed?”**

May the Lord use this issue of Toward the Mark to help you grow and be established as you read it. Thank you for your e-mails and notes of encouragement. Please keep us in your prayers.

Yours in our soon-coming Lord,

Emil S. Nashed

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I have the pleasure to inform you that a mailing list has been set up for Toward the Mark. If you want to get an electronic version of the magazine, simply send an e-mail to toward.the.mark@gmail.com or visit www.towardthemark.org to be added to the mailing list. If you also want a copy of older issues, please mention it in your e-mail.

Quotations from Scripture are generally taken either from the King James translation or the J. N. Darby translation.

MILK

“The truth shall make you free”

GRACE AND DISCIPLESHIP

The very essence of the grace of God is that it is free and unconditional. The conditions for its *reception* are repentance and faith, but grace itself is unhampered by any condition. Some people give with one hand and take away with the other or add in so many restrictions and conditions that the gift is useless to the recipient, but this is not God's way.

Yet Luke 9:23 tells us that **“if any man will come after Me, let him deny himself and take up his cross daily and follow Me.”** Why the “if”? What does it mean? Is salvation really free or must we make a bargain for it with the Lord? How about other verses that contain similar “ifs”?

In answer, read Luke 14:25-35. Verse 26 says *“If any man come to Me and hate not his father and mother and wife and children and brethren and sisters, yes and his own life also, he can not be My disciple.”* Those four last words are repeated three times (vv. 26, 27, 33). Note that they don't say anything about salvation but rather, *about being the Lord's disciples!*

The preceding paragraph (Lk. 14:15-24) contains the parable of the *great supper* which is a marvelous unfolding of the grace of God. Thus, having just explained divine grace in a manner that brought great crowds about Him, the Lord Jesus then tests their reality by giving them the terms of *discipleship*.

Although grace and discipleship are two different things, they must be looked at together and in their proper order. *Grace* is a special form or character of *divine* love – its character when it stoops to go forth to the completely undeserving and adapts to their needs (although far surpassing those needs).

On the other hand, *discipleship* is a special form or character of a *believer's* love which comes from a response to God's love. It is the reverse or backwards flow of divine love to its Source. A disciple is both a *learner* and a *follower*. When the grace of God grasps a soul and a new life begins, its first instincts are to learn about and from the Savior and to follow Him. Thus loving grace is the source and power of discipleship.

In the parable of the great supper mentioned above, we find the door of salvation swung wide open and the very worst people invited. No demand, condition or bargain is made on them. *Grace is not hindered or dimmed by such things.* Yet the Lord was well aware of two things when He spake this parable:

1. Many would only *profess* to have received grace. There would be no reality.
2. Those who really received grace have thereby received a responsive love in their souls that draws them irresistibly after the One from whom it comes, and those people desire to learn what is pleasing to Him.

This is why the Lord followed up His declaration of grace with instruction as to discipleship and then added two short parables to show the importance of *counting the cost of discipleship* (Lk. 14:28-33).

One day, a sad-looking man told me, “It costs too much to be a Christian.” Was he right? If he meant that it costs too much to be saved, he was wrong because *salvation* costs us nothing.

That incredible cost has fallen on the One Who was able to bear it and He, being made sin for us, *has borne* it all.

If the man meant that it costs too much to be a *disciple*, he was wrong again! It *costs* to be a disciple but it doesn't cost *too much!* The fact is that the sad-looking man was not saved. He had never tasted grace so he had nothing to spend. When a man goes shopping with no money in his pocket, *everything* costs too much! The man was putting demand before supply, the cart before the horse.

Discipleship costs constant sacrifice on our part. We must work to strengthen our Christian position and expend considerable energy in fighting our enemies.

The first parable on counting the cost (Lk. 14:28-30) speaks of work: "Which of you intending to build a tower..." If you want to follow the Lord, you must build a tower. A tower speaks of *protection*. We are kept by the power of God *through faith* (1 Pe. 1:5). We are responsible to build up ourselves on our most holy faith. Therefore, "praying in the Holy Spirit" is our only proper attitude and the result is to keep ourselves "in the love of God" (Jude 20-21). We are well protected when the love of God surrounds us as our tower of defense. Faith builds. "The faith" as found in the Word of God is the strong foundation on which we build, and prayer is the attitude best suited to such building. Thus, the love of God, *consciously known*, is our tower of defense.

All this is only a means to an end. We become strong *defensively* so that we can act *offensively* against the enemy. We see this in the second parable (vv. 31-33): "Or what king going to war..." A disciple should move offensively, positively, aggressively. Notice that king proposes to take the offensive against another king with twice as large an army. That's a bold move! But behind his back, he was well fortified: his tower was built. This is God's way! For instance, David's tower had been

built in his wilderness-experiences of meeting and killing a lion and a bear. Therefore the giant Goliath didn't scare him.

Discipleship means all this. It means earnest prayer and earnest Bible study. It means deep exercise and the shock of battling the world, the flesh, and the devil. Sit down and count the cost! Does it scare you? If so, then recount the cost in the full light of the power of God and the riches of grace and you will begin to "rejoice in Christ Jesus" and even more deeply have "no confidence in the flesh."

Thus grace and discipleship go hand-in-hand as seen by the case of blind Bartimaeus (Mk. 10:46-52). Grace (in the Person of the Lord Jesus) stood still at his cry for help and freely gave him all he desired. Jesus said unto him "*Go your way*," i.e., "Go where you want: no terms are imposed on you." But where did Bartimaeus go? "Immediately he received his sight *and followed Jesus in the way*." Impelled by grace, he entered the path of discipleship. *He followed Jesus* (v. 52).

Discipleship does not belong to only a few – a clergy. There are no favored-ones in Christianity. *All* the early Christians were believers, and saints, *and* disciples (Acts 1:15, 6:1, 9:38, 19:9, 20:7). Even Paul was a believer, a saint and a disciple along with the rest, even though he was gifted directly from heaven and given great authority. Unfortunately, the world has conquered much of the Christian profession. The unscriptural clergy-laity system is everywhere. However, the true Christianity of the Bible knows nothing of these things. Shame on us if we receive our (spiritual) sight and then *unlike* Bartimaeus go strolling off to amuse ourselves with the novel sights of Jericho! Yet there is a constant tendency in that direction. Therefore, the Lord said to some believers, "If you *continue* in My Word, *then* you are My disciples *indeed*" (Jn. 8:31). Discipleship belongs to all Christians but there are many believers who are not "*disciples indeed*" – real, earnest followers of the Lord Jesus.

Let's again look at the *conditions* for Christian discipleship in Lk. 14:25-33. The whole thing comes down to the absolute necessity of *putting Christ first and all else in last place*. In a comparative sense, we are to *hate* all else. Our love to Christ should be so strong compared to our natural love for our relations that the latter appears as hate (v. 26). See Lk. 9:59-60 for an example of this. Likewise, in Luke 14:33, we are told to *forsake* all that we have. Our affections are to be severed from our possessions because they now belong to our Master and thus are to be held for Him. This *may* mean giving up everything as did the early Christians, or like Levi (Lk. 5:27-29) we may “leave all” and yet still have possessions. Levi's house still belonged to him but it and his money were used for the Lord – to make a great feast for Christ and draw sinners to Him. This is an important example for us!

If Christ is to be first, *self* must go, so the disciple must *deny himself* and take up His cross daily (Lk. 9:23-26). We must *inwardly* say “No” to self. We must be as a dead man as far as the working of our will is concerned. Then, *outwardly*, we must take up his cross daily. We must accept death as cutting us off from the world and its glory. We must say “No” to the love of reputation and popularity. All this is hard work, bitter to the flesh but it is sweetened by the love of Christ! These are the conditions for discipleship. See also Lk. 9:46-62.

Discipleship today means exactly the same thing as it did 2,000 years ago. There are some minor details that are different because we live in different times, but it still means saying “No” to our own wills. It still means the cross – the world will hate us. In early times (and still in some parts of the world), this hatred was manifested by sword, cross, wild beasts, or flame; now it is usually by silent contempt, a will-timed snub, or social exclusion. The early attacks were often swift and severe and it was all over; for us, the attacks tend to be *chronic* – mild, but long-lasting. Discipleship still means walking in the spirit of self-judgment and separation from the world in even its

religious forms. It means giving up anything questionable or stumbling to others for His Name's sake, even things *lawful* in themselves because **our question must constantly be, “What does *He* want?”**

Obviously, a true disciple will lose much in this world. But he gains “many times more in this present time and everlasting life in the age to come” (Lk. 18:30). The gain will not be in what appeals to the natural man: it will be a higher (spiritual) gain, “If any man serve Me, let him follow Me and where I am, there shall My servant be: if any man serve Me, him will My Father honor” (Jn. 12:26). *The gain will be companionship with Christ and honor from the Father!* Who can count such wonderful gain! After having been told of discipleship, three disciples got a glimpse of such gain when they witnessed the transfiguration (Lk. 9:27-36). They were “with Him in the holy mount” (2 Pe. 1:16-18). Thus Paul who lost all for Christ, dismissed the loss-side of discipleship as “our light affliction” and proclaimed the gain or profit-side as “*a far more exceeding and eternal weight of glory*” (2 Co. 4:17-18).

One more distinction in terms: Paul was an apostle but he was also a disciple. The two are clearly different as shown by Luke 6:13, “He (Jesus) called unto Him His disciples and of them He chose twelve whom He named apostles.” The word *disciple* means one *taught* or *trained*. The word *apostle* means *one sent forth*. Every true follower of the Lord was a disciple but only the twelve sent forth by the Lord (plus several others later, including Paul) were apostles. Theirs was a unique place of authority and service. They were involved with the foundation of the Church (Eph. 2:20) and have long since passed away, but millions of the Lord's disciples are to be found even today.

The *power* for discipleship is found only in God but it reaches us in a simple way. There is an *impulsive* (explosive, motivating, pushing) power in affection. When the love of God enters even the darkest heart, a new impelling power is

known and discipleship begins. **The power that starts discipleship also sustains it.** Read John 14-16, which is a manual for discipleship. You will find that love is the source for everything. The Holy Spirit is the power, and *obedience* (obeying Christ's commandments) is the pathway into which the Spirit leads the disciple.

In seeking to live as disciples of the Lord Jesus, you will need three things.

First, you will need spiritual wisdom and discretion (proper judgment) which only comes from the Scriptures wherein we find the Lord's will for us. Our business as disciples is (with the Holy Spirit's help) to search out that will. This means that we must be very familiar with our Bibles and carefully study them.

The second thing is prayer . We must maintain a spirit of dependence upon God which comes through prayer. Thirdly, we must always seek to be obedient. As disciples, our business is to *obey*, not to do some great thing which *we* think the Lord would like. Therefore, let us lay aside every "weight" that would hinder us (Heb. 12:1) and remember our Master's words, "If you know these things, happy are you if you do them" (Jn. 13:17).

F.B.Hole

Meat

"Sanctify them by the truth"

HIS DECEASE

"And, behold, there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which He should accomplish at Jerusalem" (Lk. 9:30).

What a theme! His decease! The exodus from this life of the Son of God! It occupied heaven, and was a worthy subject for that high and holy place, for He who was about to accomplish His decease was the Lord of heaven. The hosts of angels had worshipped Him at His entrance into the world, for when God brought in the First-begotten into the world, He said, "Let all the angels of God worship Him." They had followed His lowly way through it, for He, who was God manifest in flesh, was "seen of angels," and now that He was to make His exit from the world they must have been absorbed with the fact. **He was about to return to heaven, to His Father, not as He was before the foundations of the earth were laid (though as to His Person He never ceased to be what He ever was, the Son in the Godhead) but as having become a man for the fulfillment of all the will of God. What anticipation there must have been among the angels of God in view of His return, and yet the manner of His exodus from earth must have been a deep mystery and wonder to them, they must have "desired to look into [it]" (1 Pe. 1:12). Could they understand it? I question it, for angels do not die, and His exodus from the earth was to be by death. Not angels then appeared in glory to talk with Him at that great crisis in His earthly life, but men – two men who had reached the other side of death, Moses and Elias.**

Each of them had had his exodus, both unique and wonderful, when the time for them to go out was reached. Never before nor since had man died as Moses died. He was one hundred and twenty years old, but his eye was not dimmed nor his natural force abated. And when the time for his departure came, God would not allow those people whom he had led with such patience and faithfulness to see any diminution of strength in him. In ringing tones he pronounced that great benediction upon the people, "The eternal God is thy refuge, and underneath are the everlasting arms. Happy art thou, O Israel! Who is like unto thee, a people saved by the Lord, the shield of thy help, and the sword of thine excellency? Thine enemies shall come cringing to thee; and thou shalt tread on their high places." Then the Lord led him to the top of Pisgah to view the land of promise as He saw it, and there with His own hand closed his eyes in death. Satan desired to have his body when the life had passed out of it, for what purpose we cannot tell, but Michael, the great prince that stands for Israel, triumphantly withstood him, and there in the land of Moab, far from the habitations of men, he was buried by God, and no man knoweth his sepulcher unto this day. That was a noble decease, the crown of a noble life – God's "Well done!" to a good and faithful servant, for God remembered in that hour all his labours, and precious in the sight of the Lord was the death of Moses, the saint of God.

And Elias also, what an exodus was his! On the other side of Jordan, with one faithful companion near him, Elisha, who was to succeed him as God's prophet to the people, and fifty sons of the prophets standing afar off as eye-witnesses of the event, he was caught up to heaven in a whirlwind, with a chariot and horses of fire attendant. In this way did God put His seal upon the service of His servant, so that even though the people were unchanged by all his words and acts of power, they might yet believe that a prophet of God had been in their midst. Never before or since had man had such an exodus.

But not of their own exodus did these two men talk, as they stood upon the holy mount with their Lord – they had a greater and more wonderful theme. Of neither could it be said that he accomplished his exodus, nor could it be said of any other man. Every man is compelled by reason of death to terminate his stewardship on earth, for none are free from failure and sin, even though, as in the case of Elias, his faithfulness was signaled by a unique out-going, but Jesus could have lived on, for there had been no failure in Him.

These two great men had been sorely tried, and had sorely failed, and that in their strongest points of character. Moses, the meekest man in all the earth, lost his temper at last, and did not honour God before the people. Elias, the most courageous man of faith that ever stood for God, fled from his post at the threat of an idolatrous woman. It might be said that their lives were broken off; they did not accomplish their life's mission, to say nothing of their exodus, for Moses did not lead the people into the land, nor did Elias succeed in turning them back to God. They made way for others to take up the work that they laid down unfinished. Yet there would be *no sting in death* for Moses, as God, in great compassion, closed the eyes of His servant and friend, and gathered his spirit to Himself; and *the grave had no victory* over Elias as he was raptured to heaven by angelic power. But if the powers of darkness failed to triumph over these men of God in their exodus, it was because of the decease that the Lord afterwards accomplished, and well they would know it as they talked with Him of it. Yes, Moses failed and Elias was discouraged, but of Jesus it was written, "He shall not fail nor be discouraged." God had to rebuke both these eminent servants of His, but of Jesus He said, "Behold, My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased!"

How well chosen are the words with which the Holy Spirit describes the death of Jesus *here*: "His decease which He should accomplish at Jerusalem." He *accomplished* His

decease: it was a great achievement, the crowning act of His life. It was the fulfillment of the “one obedience,” the completion of His mission to earth. His own words to His Father describe it. “I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do.” As He stood on the Holy Mount the whole way lay before Him. While His disciples dreamed of a throne, He beheld the cross, and saw the way to it beset and barricaded by hostile forces. The hatred of men against God was there – hatred that would congregate and heap upon Him all the shame that it was possible for them to devise; and the powers of darkness were there, marshalled in one desperate attempt to crush Him. There was more there than these, much more, for if men were to be redeemed, a price had to be paid, a price beyond all human computation: His soul made an offering for sin. As He looked upon it all, the glory was so near: one step and He would have been there, and worthy to be there, but not for that at that time had He come. He had come to accomplish His decease at Jerusalem, and He turned His back upon the glory and set His face toward Jerusalem, and talked of His decease which He should accomplish there.

No wonder that the Father’s voice was heard from the excellent glory, saying, “This is My Beloved Son: HEAR HIM.” That is what we desire to do, and so we follow Him to the accomplishment of His decease, for He has spoken by His death as He could not speak by His life; it is by His cross that He has told out to us all the love of God. For “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”

But how different was His exodus from that of Moses and Elias. They went suddenly, out of lives of trial and labour, to rest in God; they trusted in God, and in the hour of their exodus they were not confounded; but how different it was with Him when His hour came and He bore His cross to Calvary:

*We see Him there by men despised,
No crown but thorns awarded Him,
With malefactors crucified,
His cup of shame filled to the brim.
Lover and friend stand off afar,
Nor to the Cross dare they approach;
While foes press round and eager are
Upon His head to heap reproach.*

*We hear His broken cries ascend,
But to His need the heavens are dumb,
No angel to His aid can bend,
No succour from on high can come.
To Him were meted pain and grief,
To Him the bitter cup of woe,
The gloom of death without relief
No light above, no help below.*

But we know why it was. He loved us and had come to save us, and no man took His life from Him. He laid it down of Himself. He submitted Himself, as a lamb led to the slaughter, to His foes, that from the cross he might proclaim the love of God, and by the cross redeem our souls.

*We see Him there the Substitute
For our offences to atone;
To Him our guilt did God impute,
And there He bore God’s wrath alone;
That we, forgiven and set free –
Redeemed by His most precious blood
From sin and all iniquity –
Might find our peace and joy in God.*

For the joy that was set before Him He endured the cross, despising the shame, and He has entered His glory. He has accomplished His exodus, and in such a way that God is glorified, the enemy is defeated, and our souls are saved. And now by the preaching of the gospel He is gathering out of this world a people for His Name, and a bride for His everlasting joy. And we have been arrested and saved by the gospel; well might we talk of His decease that He accomplished at Jerusalem and sing about it and praise His Name for it now, as we shall certainly do when we see Him in His glory.

J.T.Mawson

SEARCH THE SCRIPTURES!

- 1. Who said that he had become a companion of owls?**
- 2. What Judge had 70 sons?**
- 3. Which Gospel mentions the healing of the man by the pool at Bethesda?**

Exercise

“Exercise thyself unto piety”

ABRAHAM—THE NOBLE WARRIOR

Living as we do in the 21st century we are all too familiar with many military terms such as: armed intervention, internecine war, holy war, jihad, and crusade. The purpose of this article is not to be occupied with war in itself but to learn what lessons the Spirit of God would teach us through using such a vocabulary in the Scriptures.

The first battle involving man took place, like the greatest battle of all, in a garden—one in Eden, the other in Jerusalem. The last battle, in Revelation 20, will finally destroy the strategic and tactical plans of the enemy forces.

Throughout the Bible there are many references to this subject. Of God it is written in Exodus 15, “Jehovah is a man of war.” In a typical reference to the Lord Jesus in Job 39 we read, “he smelleth the battle from afar off”—see also Jn. 7.20. Isaiah calls attention to the militancy of the Holy Spirit, “When the adversary comes in like a flood, the Spirit of Jehovah will lift up a banner” (59.19).

Concerning men we read, for example, the three great kingly warriors of the United Monarchy: Saul, David and Solomon. Of them we read, “And Saul took the kingdom over Israel and fought against all his enemies round about” (1 Sa. 14.47), “them also King David dedicated to Jehovah, with the silver and the gold that he had dedicated of all the nations that he had subdued” (2 Sa. 8.11), “for he [Solomon] had dominion over all on this side of the river, from Tiphshah as far as Gazah, over all the kings on this side of the river” (1 Ki. 4.24).

While our first thoughts of Abraham may be the wonderful extent of his faith we have to appreciate the other spiritual qualities that marked him including those of being a prophet (Gen. 20.7) and a priest (Gen. 22.2). His greatest military victory is, no doubt, the one recorded in chapter 14, when a northern alliance, led by Amraphal the king of Shinar advanced down the

King's Highway on the east side of the Jordan in the direction of Eilat and the Red Sea. This movement left Abraham free to take the road through the central mountain massif and set up an ambush at the junction of the two highways near the city of Damascus. Chaim Herzog, the former president of Israel, thinks that this is the same location where, on September 30, 1918 the Australian Mounted Division ambushed and annihilated the Turkish Fourth Army.

The question then arises: In what way does Abraham deserve to be known as The Noble Warrior? Men have many reasons for engaging in warfare. Among them are:

- a) plundering and looting;
- b) acquisition of territory;
- c) power and aggrandizement.

But in the history of Abraham we find no such features. Instead we see:

- a) restoration of property rights;
- b) recovery of his brother;
- c) refusal of reward.

Why did Abraham with over 300 men go 250 miles (400 km) to rescue a brother like Lot? How many of us would do that today?

How do we behave when in such situations? Are we concerned only about our own reward, place or reputation? Or are our desires similar to those of Abraham who developed spiritually in adverse circumstances as David says, "in pressure thou hast enlarged me" (Ps. 4.1).

No doubt the greatest result was that Abraham, the warrior, met Melchisedec, the king of Peace, to whom he rendered homage. An experience of difficulty and problems turned out to be one of victory, reconciliation, good public testimony, and fruitful spiritual contacts.

Neil Short

NS/ July 27, 2007 (last article written by brother short before his going to paradise on 9/12/07)

Rest

"Shall I not seek rest for thee, that it may be well with thee?"

FAITH

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (He. 11:6).

When the famous missionary John Paton was translating the New Testament into a language in the new Hebrides islands, he found it difficult to find native words for "faith" and "believe." One day one of his native teachers came in the house hot and tired, and throwing himself into a chair for a rest, used a word which meant "I am resting my whole weight here." Instantly John Paton knew he had found the right word for "faith." **To the natives of the island, "faith" would now mean "resting their whole being on the Word of God."**

I wonder if we all have faith in the Lord? Are you resting your whole being in Christ? That is what it is to "trust" or have "faith in God." Hebrews 11 is a whole chapter on faith. Why not read it and see how different Old Testament saints had faith.

"Now faith is the substance of things hoped for, the evidence of things not seen" (He. 11:1).

ANSWERS TO SCRIPTURES SEARCH!

1. Job 30:29.
2. Gideon (Judges 8:30)
3. John (5:8)

QUESTIONS & ANSWERS

Q. Would you please explain what does this verse mean: “Follow peace with all men, and holiness, without which no man shall see the Lord” (He. 12:14)? Especially the underlined part about holiness and seeing the Lord?

A. Dear saint,

In the epistle to the Hebrews, there are three peculiar “withouts”

- ❖ Without shedding of blood is no remission (9:22)
LOVE
- ❖ Without faith it is impossible to please Him (11:6)
FAITH
- ❖ Without which no man shall see the Lord (12:14)
HOPE

In Hebrews 2:9 we read, “But we see Jesus,” and how do we do that today? In practical holiness and peace. Often our vision is obscure due to the fact that we are not living in separation from things that are unholy and unclean. Sometimes we desire to compromise and follow peace at the expense of holiness, or holiness without peace. Both holiness and peace are held together.

I am reminded of the transfiguration mountain where we read they saw no man save Jesus only. What led to that was His presence with them in the **Holy** mount (2 Pe. 1:18) and enjoying a foretaste of when the Prince of **Peace** reigns supreme above all (Is. 9:6,7).

What a blessed hope we have that soon we shall see him face to face, not in a theoretical way but in a real way, and all the glory of the blessed Father and God shall be seen in Him (Jn. 14:8,9).
Amen

Much love in Christ,
JA

ECHO OF SONGS IN THE NIGHT

PART 2

Father, Thou lov’st me. Favour, all divine,
Rests on my soul, a cloudless favour! There
Thy face shines on me, as it still doth shine
On Thy blest Son! His image I shall bear!

But now, e’en now, Thy love can fill my soul-
That love that soars beyond all creature thought-
In spirit bring where endless praises roll,
And fill my longing heart till there I’m brought.

Thee will I hail, O Lord, in whose blest face
God’s glory shines unveiled! Thee will I praise,
Whose love has brought me nigh in righteous grace,
And soon wilt come, eternal songs to raise!

And oh! how deep the peace, when, nature gone,
Thy Spirit fills the soul, strengthened with might,
With love divine; and God as love is known!
Lord, keep my soul, and guide my steps aright.

Praise be for ever His who giveth songs by night!

J. N. Darby

THE WHOSOEVER

The Whosoever Guilty of Sin:

“*Whosoever* shall keep the whole law and yet offend in one point, he is guilty of all” (James 2:10).

The Whosoever of Forgiveness:

“To Him (the Lord Jesus Christ) give all the prophets witness, that through His Name *Whosoever* believeth in Him shall receive remission of sins” (Acts10:43).

The Whosoever of Eternal Life:

“For God so loved the world, that He gave His only begotten Son that *whosoever* believeth in Him should perish, but have everlasting life” (John 3:16).

The Whosoever of Condemnation:

“And *whosoever* was not found written in the book of life was cast into the lake of fire” (Revelation 20:15).

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised Him from the dead, thou shalt be SAVED” (Romans 10:9).